

The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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MOBILIZING SPIRITUAL POWER

MORE than 200,000 Catholic men, it is expected, will attend the national convention of the Holy Name Societies in New York, September 17-20. The delegates will represent between 3,000,000 to 4,000,000 members. Among them are men of all walks of life—industrialists, bankers, judges and lawyers, public officials, farmers, clerks and workmen; public servants such as policemen, firemen and letter carriers—all sorts and conditions of mankind; but the great mass, of course, just as in society itself, belong not to the directing or leading classes, but to the rank and file of the workers. These men of the Holy Name Societies, as their national director, the Very Reverend Thomas F. Conlon, O.P., puts the matter, recognize, as all men do, "that every great movement must have a leader, one who will inspire those who muster to his standard and one to whom all may look with confidence. There have been many outstanding men who have been the cham-

pions of the Holy Name, but the society has one Leader whom all have followed. He is not only the head of this confraternity—His followers number many millions scattered over the face of the earth—He is the leader of all Christians. He is Christ the Saviour." It is a mobilization of Christian manhood, of spiritual power, which this Holy Name rally concentrates—compared to which even such grandiose mobilizations which have been recently witnessed in other countries, called together by human leaders of racial, nationalistic or communistic movements, when justly estimated, become insignificant.

The great assembly in the stadium on Randall's Island on the afternoon of September 20 will mark the 662nd anniversary of the Holy Name movement, which was begun on September 20, 1274, when Pope Gregory X signed the letter addressed to John of Vercelli, the master general of the Dominicans, initiating it. None of the mass

movements of racial, nationalistic or economic tyrannies, whose unholy names and creeds are disturbing mankind today, have behind them the strength of tradition, the endurance in service, of the Holy Name Society, which opposes all such barbarisms and idolatries. And the nearly 700 years of the Holy Name movement is itself but a brief period in the 2,000-year sweep of Christianity, the principles of which it represents and expresses as one, but only one, of the factors which are the instruments of the spiritual power of the Church of Christ; against which power the raging torrents of racial and nationalistic and economic perversions and tyrannies oppose themselves in vain, in spite of all temporary storms and upheavals. The gathering of this host of Catholic men in New York this month is, therefore, at once a proof, and a splendid symbol, of the indestructible vitality of that Christian truth which is the everlasting guide and protection of mankind in its never-ceasing search after life, liberty and the pursuit of happiness.

At the time the Holy Name movement was launched, in the midst of the high tide of religious energy of the thirteenth century, society was being tormented, even then, by dissensions and upheavals, very much as it is today. If on the one hand there was a splendid manifestation of religious activity, and of cultural achievements rarely equalled and never surpassed, before or since, on the other hand there were rampant crime, and gross immorality, and subversive movements—such as that of the Albigenses—threatening the ruin of law and order and the advent of anarchy. The General Council of the Church at Lyons, in 1274, dealt with these problems. Its recommendations led the reigning Pope to action which included the letter to the Dominicans out of which grew the Holy Name Society as an instrument to bring back Christian men to the one, sole remedy which the Church since her founding has employed against all evils, namely, active, practical Christianity—not the mere perfunctory profession by men of belief in Christ, and the carrying out of the external practises of religion, but by the individual reformation of their own lives, and by their corporate loyalty in service, in the name of Christ, to their fellow men.

The Holy Name movement in its origin attacked three vast evils of that distant time, the denial of Christ and His teachings, the true root of all other evils, blasphemy, and perjury—the last evil leading directly (just as it does today) to the undermining of society, dissolving all respect for religious and civil laws, and the sanctity of contracts, without due observance of which there can be no such thing as civilization. The world today has need to remember that fact, in the face of all the broken treaties and pledges which have thrown international relations into chaos, and the plague

of perjury in our courts which well nigh paralyzes the administration of justice. Throughout all Europe, and later into America and other parts of the world, in the wake of the missionaries, the movement spread, soon becoming, as it has ever remained, one of the most popular instruments of all the many means of the Catholic Church in establishing practical Christianity. The great German mystic, Blessed Henry Suso, was one of its most ardent leaders in the fourteenth century. Saint Bernardine of Siena, a Franciscan, the great economic and social reformer of his age, was another champion. For although the Holy Name movement was from the beginning chiefly associated, as it has remained, with Dominican leadership, it was, and is, so integrally and dynamically fitted for inspiring and guiding the mass mobilization of Christian action in the world, that it has been consistently favored and propagated by all the religious orders and congregations, as well as by the bishops and the Popes.

The movement was brought to Peru more than two centuries before it was known in our own country. A Holy Name Society was established in Kentucky more than a century ago, certainly the first among English-speaking Catholics in the United States. Today there is a Diocesan Union of Holy Name Societies in every diocese. The last four decades have witnessed a marvellous growth. In 1911, at the time of Cardinal Gibbons's golden jubilee, the membership was 600,000. There has been a fivefold growth since that time. That there will not only be further numerical growth, but also a keen and lasting intensification of the spirit of the movement as a result of this year's convention, will be the hope not only of American Catholics but of Americans of all religious beliefs who know that the chief need of the nation and of the world is the increase of religion.

Week by Week

FOLLOWING what appears to have been a successful journey through the West, Mr. Roosevelt turned once again to the radio. Well he might, for the thing termed "nation-wide hook-up" has served few Presidents so well. The address declared that there was universal support for a program designed to supply drought-ridden states with federal funds sufficient to employ stricken farmers "at a living wage" on projects likely to reduce the toll of water shortage in the future. This defense of a single relief measure afforded an opportunity to sponsor the New Deal attitude toward spending in order to avoid "future waste." Mr. Roosevelt insisted that there might well be such a thing as wastefulness of human life and opportunity,

and reiterated both his belief in private enterprise and his conviction that the purpose of government must be to render assistance. His speech was, no doubt, purposely unruffled, conciliatory, persuasive. The nation has seldom responded well to Chief Executives who talked back in the caustic language of their harsher critics. There is no reason why there should be any exception to this rule just now. From many parts of the country come definite signs that extremist parties will have little effect on the outcome of the campaign. It now seems exceedingly probable that votes cast for neither Roosevelt nor Landon will be fewer than even conservative estimates have hitherto assumed. The average voter is going to choose between two conceptions of government rather than between three or four. It is still true that those who wish to accomplish anything in American life will seek to exert influence upon an existing party rather than try to create a political movement of their own. Ours is a society of well-organized minority battering rams.

TOO LITTLE attention has been granted the exciting events which characterized a "National

Conference of Christian Ministers and Laymen" which met in sections at Asheville, North Carolina, under a Strain during the final days of August.

There seems to have been some confusion by reason of the fact that "National Conference" had hitherto applied to an organization seeking to foster better relations between Catholics, Protestants and Jews. At any rate a number of rabbis appeared, and thereupon the dissident group led by the Reverend Charles Vaughn, a California minister, seceded to hold a "Protestant Christian" meeting uncontaminated by Jewish faces. Shortly thereafter two things happened: Mr. Vaughn declared that he had been slugged in his hotel room by disciples of the Fathers of Zion, but the police could find no evidence to support the contention and were inclined to define the good parson as a bit "off"; and the "Conference" issued a statement in defense of the status quo which the Chicago *Tribune* commended editorially as good American doctrine—a scoop almost funnier than any other reported recently from the city so well safeguarded by Colonel McCormick. Yet all this is not wholly intelligible until one has read the accounts furnished by *Pelley's Weekly*, organ of the Silver Shirts. We advise our readers to secure an issue of this journal in order to assure themselves of knowledge concerning what is going on in the United States. If they are patient, they may get one free because *Pelley's Weekly* can be bought cheap in bundles "for promotion work" and is being bought just that way. It is a curious fact—remember the *Menace*?—that more support can always be ob-

tained for journalistic enterprises devoted to hatred and ridiculous abuse than for those committed to social objectivity and Christian ethics. We trust that no one will be misled by the specifically anti-Semitic character of several of the new "spite journals." In the background looms our old friend "native Americanism" with all his works and pomps. It is a tribute to the work of the Georgia Laymen's Association that *Pelley's Weekly* has so far avoided controversy with Catholics. But here again discretion merely veils valor.

IT IS perhaps significant that the first column, first page, of the newspaper of the morning that this is being written, is devoted to details of a towering increase in the French expenditures on war preparations, quite frankly undertaken to match Germany's increase

of its army, while reports of two international congresses for peace, on the preceding day, are tucked off inconspicuously on the obituary page. The forces for war, the expenditures of money, the employment of men, the devotion of the thoughts of the leaders of nations for war, are so preponderant as to make anything opposed to them seem almost silly. In Italy, Mussolini's boast that he could muster an army of 8,000,000 men was merely one expression of the fact that as never before nations are organized for war that will involve every man, woman and child. And not only are there these opposed armies of nations traditionally opposed, but also, as we have previously pointed out, there are fundamental rivalries of ideology abroad. The League of Nations lost seriously any restraining influence during the Italo-Ethiopian adventure and any suggestions for restoring or improving the League have seemed rather hopelessly tinged with a sense of futility in the face of the realities of the various nationalistic enterprises. In short, where are the forces for peace? They remain only a vague hope, but a universal hope, one that makes all men of right reason brothers, the hope of achieving a better world through peaceful commerce, through fruitful rather than destructive labors, through friendly exchanges and cooperation. Even that hope, however, seems stunned by fear and deluded by organized propagandas for rooting it out, in the minds of suffering millions. The fact is that with the weakening of faith in the first part of the law of the love of God, has gone a corresponding weakening in the neighborliness enjoined in the second part of the law. This cannot be changed by any worldly formulas. Against it the power of prayer must be turned by all those who still pray with the acceptance of the common destiny of men to know and to love and to serve God, which alone can restrain powerful, immediate exasperations and unite men unknown to each other.

IF OBSERVANCES in honor of Harvard's ripe old age had produced nothing besides Professor Etienne Gilson's splendid address in praise of the quest of "universal truth" they would have been memorable. But as event follows event in Cambridge, one senses that a notable effort has been made to illustrate and therewith defend the western academic tradition. The glories of the university are lavishly displayed; and it is perhaps well to bear in mind that the sum-total of them are now endangered as hardly ever before. But Harvard has long been conscious of its indebtedness to the ancient seat of learning on the banks of the Cam, which has had its full share of conflict and harassment. A university that could withstand the shocks of the sixteenth and seventeenth centuries offers just now something more than a memory of scholarly work well done. This something has been well defined by Harvard historians, with Professor Morison at their head. Deeply rooted in medieval life, which welded authority and the public mind in the person of the teacher, it includes in its synthesis both Greece and the modern scientific outlook. It is no property owned by Harvard alone but remains the common ground tilled by every university worthy of the name when there is enough of both freedom and idealism. Few will doubt, however, that Harvard has been especially aware of the chance and noticeably determined to make the most of it.

THERE is so much in the day-to-day human record which suggests where the Grand Guignol—the French horror theatre—got its idea and its materials, that it is a grateful thing to note the facts on the opposite side of the ledger. As we have had occasion to remark before, humanity stretches out in each direction further than the eye can reach; and when our vision is darkened with too much straining into the abyss, the invitation to look upward is a welcome restorative. One of the Grand Guignol masterpieces dealt with a power strike in a great French city: depicting graphically how the municipal electricity was turned off just as an emergency operation, to save the young son of the strike leader from strangulation, was about to be performed. A reversal of this powerful and ironic tragedy is recorded in Southern papers, in the shape of the account of a strike among the employees of the Public Service Company of Trenton, Missouri, who are protesting against the project of a municipal power station, which threatens their jobs. The surgeon in charge of the operating ward at the Trenton hospital went through the strikers' barricades to beg them to restore service, for the sake of his patients; and

after a brief parley the strikers agreed to do so, and to permit the power plant to function while negotiations were being carried on. The nuisance value of a strike of this sort is, of course, the chief weapon in the hands of strikers; it is, moreover, a legitimate weapon in ordinary circumstances, if reasonable demands fail. That these men consented to forego its use in the interests of humanity marks them, perhaps, as no more than men; but many fall below the full human mark, especially when their plea is just and their case desperate. Everyone who reads of this case will be behind these strikers.

UNDER the three headings of modesty, modishness and healthfulness, a long and ardent debate will doubtless be carried on regarding the rules which General Chiang Kai-shek has laid down for Chinese women's dress. The feminine half of New China, which has been occidentalizing itself rapidly in the matter of clothing, has now received the command to about-face in the direction of the past. Though foot-binding has not been restored, and oriental fashions are presumably not compulsory, the whole intent of General Chiang's "Ten Commandments of Dress" is to stamp out the innovations of foreign devils and to restore the standards of the virtuous days of yore. There are particulars about eschewing thin clothes and tight clothes, clothes that are cut out here or slit up there, intimate clothes that constrict the waist and outer clothes that reveal too much, which leave the matter in no possible doubt. We think we can understand what has moved the General, but we believe that his action is ill calculated to bring him anything but trouble. No sage in the world has ever fully understood the philosophy of fashion—why it comes, why it goes, why it is at all; but that there is something deeply natural in its artifice and deeply stable in its changes, can safely be ventured. The time to rivet Chinese women to traditional dress was before they had tasted the enchantments of other ways. Now we would lay the General something substantial that it is too late. Moreover, even on the grounds mentioned at the head of this paragraph, we think he is mistaken. If he destroys modishness, as he plans to do, at a single stroke, will he preserve healthfulness? No, for contentment is more important than an unrestricted waist—as one can almost imagine Confucius saying. As to modesty, we recommend to the General the words of a western sage—a great French cardinal—to the effect that modesty is not a matter of the length of sleeves or skirts. Modesty is often violated by clothing, but if it could be secured simply by dress-making specifications, one of humanity's chief troubles would be over.

Chiang's
Waterloo?

LOAVES AND FISHES

By ALBERT A. RICHARDS

IT is October in Utopia. High above white-flecked blue waters which guard evergreen-fringed shores, the fish-hawks wheel and circle. Their plaintive farewell whistle tunes in with the diminishing chorus of the "laughing gulls" ere both join the flight of human migrants lured southward by the wishful thinking of Ponce de Leon. But, for the mass of Utopians there is only winter in the offing. A season of gastronomic discontent transformed temporarily into epicurean spring for some, through the ancient custom of church-suppering.

"Utopia" is not the name applied to it by its present inhabitants. That has a heathenish tinge and, except for the casual discharge of fire-arms on Christmas Day and mass production and Gargantuan consumption of comestibles during the church-suppering pilgrimage, Utopians avoid anything which verges on the pagan mores of the aboriginal owners of Utopia. Modestly but possessively they refer to their semi-insular habitat as "God's Country."

Be not led off your course by recollections of the self-contained, planned economy of Sir Thomas More. Spread out before you a map of the Middle Atlantic States and orient yourself through the quaint phrases of the first survey of Utopia, made in the year 1608:

There is but one entrance by Sea into this Country and that is at the mouth of a verie goodly Bay, 18 or 20 myles broad. The cape on the south is called Cape Henry in Honour of our most noble Prince. . . . The North Cape is called Cape Charles in honour of the worthy Duke of Yorke. The Isles before it, Smith's Isles, by the name of the Discoverer. Within is a Country that may have prerogative over the most pleasaunt knowne . . . were it fully manured and inhabited by industrious people.

With the annual arrival of wild geese, brant and ducks to their primeval feeding grounds among the sheltered bays and creeks, Utopia's faithful begin their pilgrimage or, rather, it should be in the plural. For Utopia is fortified with churches of eight or nine denominational urges. Scattered throughout its ninety-seven towns, villages and hamlets are almost as many congregations and each has its gourmandic Mecca sometime during a period of four months.

Church-suppering is a "movable feast." There is no set date for pilgrimages to start. No warning to occupants of pasture, dunghill and pig-pen, butchered to make a gustatory holiday. Masculine belts have been drawn tighter through the hard field work of the season. The feminine

"perfect 36" is down to a "sixteen-year-old size, please." Fodder has been stripped and stacked and cover crops sown.

Suddenly there blossoms on the front page of the county newspaper, this item:

"The Ladies' Aid of the . . . Church of . . . will serve a Hallowe'en Supper in the old storehouse, Thursday, from 4 o'clock on. Menu will include, turkey, goose, duck, chicken (baked and fried), home-cured ham, oysters, baked hayman potatoes, creamed potatoes, chicken salad, turnip greens, corn bread, beaten biscuit, hot rolls, gravy, pickles, coffee and pie. All you want to eat for Thirty-Five cents. Home-made cake and ice cream will be extra. Come and help a worthy cause."

Thereupon, like yo-yo buttons on the prevailing type of home-made quilt, the newspaper is sprinkled with similar stimuli to the palate. Sectarian lines are forgotten. Competition is keen but only to see who can give the most for the least.

Utopians insist that when you eat, you should eat. Boatloads of oysters are brought in from the "rocks." Meat houses are ravished of hams, well cured for two or three seasons. Food is donated without stint. Every cook room (they are not kitchens in Utopia) is in a whirl of ordered confusion.

White napery and ancestral silver are loaned to deck the long tables. Personable members of the younger set are drafted to wait upon the hungry pilgrims and many an elderly widower finds his second, third or last hope of posterity serving him fried chicken. Comely matrons smile benignly as they hear quarters and dimes clinking in the cigar box. It means the minister's salary is assured or the church roof repaired or a new carpet for the pulpit. There's always use for cash.

As we said before, church-suppering in Utopia is a "movable feast." Its termination rests with the individual pilgrim. A tightening of the waistband, or short wind when you stoop, is a red-light to appetite. "Danger. Curves ahead. Go slow!"

Church-suppering has advantages. It gives an outlet for repressed desire—to try some other woman's cooking. It enables the thrifty male to invest \$.35 on a safe bet that he can absorb \$1.50 worth of food and it brings into circulation an unsuspected amount of small change.

Utopians claim they originated church-suppering, but the primitive oyster roast of the Algonquins of Utopia was the genesis of the present paunch-stuffing. For three centuries, Utopians have been famed as hearty trenchermen. Legal

restraints were adopted in Colonial days to check gorging, and plantation owners were prohibited from feeding terrapin to slaves, "more often than thrice each weeke as such custom doth make ye slaves slothful and sorry. . . ."

Diamond-back terrapin with the concomitants of Amontillado and Cognac is still in favor with Utopian gourmets, when away from home, but does not fit in with church-suppering.

And yet, within this environment of the religiously well-fed, stalks a skeleton. Several thousand skeletons in a figurative sense, but conservative as to numbers. Accomack County, which comprises two-thirds of Utopia, had 1,200 families almost foodless in the winter of 1934 and earned the doubtful distinction of the second largest "relief roll" in any rural district of its overlord, Virginia. These undernourished Utopians did no church-suppering but the federal government tried to keep them alive with loaves and fishes. Or the equivalent—a bag of flour, a pound of hake fish and other articles to give a "subsistence ration."

Women relief workers, paid and volunteer, floundered through heart-breaking roads to pass out loaves and fishes to white and Negro families whose diet for weeks had been potatoes. The only thing between them and starvation was hope. Between hope and loaves and fishes was a cordon of selfish Utopians, few in number but clamorous for their rights as taxpayers and office-holders.

Utopia's women-folk are its vertebrae. They have an open dislike for this anti-social skeleton. Their concept of civic duty has been evolved from consistent practise of the philosophy in Proverbs, xxxi, 20. They served roast turkey to the overfed at church suppers but they also made certain that the federal loaves and fishes reached families of bankrupt farmers and Negro starvelings in hovels. The color scheme made little difference to Utopian women when need was paramount. Children might leave home with empty tummies but they had hot lunches in school.

However, as a dog has fleas and a chicken, chiggers, so Utopia has its County Fathers. With the stupid indifference of the well-fed and the arrogant unawareness of the politically entrenched they refused to admit Utopia needed relief. To prove it, the County Fathers served a modest meal of fried oysters, roast beef and mutton, chicken, hot rolls, home-made pie and ice cream to Relief plenipotentiaries—at Utopia's commodious Alms House. There were no invitations issued to those for whom a sudden change of diet from loaves and fishes might mean gastric disturbances.

Around the pot-bellied stove in the cross-roads store, dispirited tenant farmers and thinly clad, gaunt Negroes crowd to get a little warmth and that is about all the storekeeper can give them on credit. But, there is food aplenty in Utopia.

The county newspaper says so. Sandwiched between, "Warning: All persons are forbidden tonging oysters on my property . . ." and, "As I am discontinuing farming, I will sell all farm implements and household furniture . . ." appears: "Eat your Christmas Dinner with us and aid a worthy cause. Turkey, duck, chicken, roast beef, mutton and ham. . . . All you can eat for thirty-five cents."

A tall, spare Utopian reads this church supper notice to the circle around the stove. All listen with avid intentness and one mumbles with watering mouth, "Kiss a Bible, John! What the Missus 'n' me 'n' the chillun couldn't do to that feed."

Through the winter evenings church suppers will call to the inner man and woman. Savory odors float upon the crisp, Utopian air. A goodly number of Utopia's 58,692 human beings will church-supper with easy conscience and inherited appetite. But several thousand men, women and children will not make the pilgrimage. They will be waiting with simple faith, for a miracle to come to pass and someone, distinguishing not between sheep and goats, will hand out loaves and fishes.

"Come! Oysters in every style. Chicken salad, country ham, cole slaw, pickles, hot rolls and butter. Coffee and cake. All you want to eat for twenty-five cents. Why not help a worthy cause?"

Chanson d'Automne

Listen to me, my heart,
Now that autumn is taking away the leaves:
The brown curled leaves that spin crisply down from
the oak trees,
The flaming red maple leaves,
The beech leaves,
The birch leaves,
The elm leaves.
Next year Spring will come north from the blue
Caribbean.
(Oh ceaseless trade winds
Turning all day, all night the mills of Barbados!
Oh sea-deep offshore surge
And the shimmer of flying fishes!
There she sleeps winter long
On a beach of warm coral!)

Next year Spring will come north over Georgia, through
the Carolinas,
Scattering peach blossoms,
Pear blossoms,
White foam of plum blossoms,
(And the yellow and lavender vines that entwine each
gnarled bole,
And the note of the redbird!)

Making the winter-black boughs of each fruit tree into
lighted, many-branched candelabra
That stand on a brodered altarcloth,
Stirring again all the baffled and baffling wonder,
Touching with its ache our hearts.

THOMAS CALDECOT CHUBB.

PROTEST AGAINST SIMPLICISM

By JOHN A. LOFTUS

SIMPLICISM is a habit of mind prompting thinkers to ignore difficult technical aspects of a problem in favor of a solution drawn with neat logic from high and remote abstractions. It is the tendency to find single cure-alls and panaceas for complex diseases requiring each its particular treatment. It is the urge to reduce all the tangled threads of causation to a single irrelevant generality. It is the defense-reaction which escapes analytic thinking by claiming the solution is ready to hand. It is always grandiose; usually eloquent; inevitably facile and futile. The simplicist attitude is doing the Church no good.

A particularly conspicuous manifestation of the simplicist mentality is found in the triumphant I-told-you-so tone with which "Apostleship-of-the-obvious" writers point out the relevance to current economic problems of various passages in the two famous encyclicals. Of course Leo and Pius made observations relevant to present-day issues. It is platitudinous to say so. But do or do not those papal documents lay down a tangible program of resettlement that is, in some not-too-remote way, applicable to economic maladjustments in America today? If they do, what is it? What is to be done, and why? How do the programs of various secular groups agree or disagree with the papal program? What correlation can be established between Catholic theory and measurable facts in the economic order? Answer these questions. Stop these interminable reiterations of generalities. Then perhaps the Church will be recognized more widely as a reconstructive social force; and will have greater objective claim to boast of itself as such.

Another simplicist battle-cry is the complacent and perpetually repeated assertion that our doctrinal riches can heal society's wounds, that the sanity of Christian thought will open the path to social rehabilitation, that our inherited spiritual tradition contains all the remedies for economic and social disorder. This is simplicism riotous and untrammelled; at the bottom of it is sheer mental sloth. It is a string of half-truths. Those who talk in this smug vein are oblivious of the gap between our large ethical theorizations and the concrete conditions of contemporary industrial civilization; they are unwilling to set to work on

The more complex the age the more prone man is to seek easy solutions for the problems which beset him. Science has amassed a great deal of knowledge concerning relations between the digestive and the neural functions of the body; but never have people been so prone to rely on a drink of soda water. Our social and cultural situations have been analyzed with almost equal thoroughness; but the panaceas rate high in the market. With some of these difficulties Mr. Loftus concerns himself in a provocative paper.—The Editors.

all the hard, close thinking that must be done before that gap will ever be bridged. What have our ethical abstractions to offer that will remedy the evil of recurrent underproduction in an economic régime confessedly dominated by the profits-motive? Or

to affect the functioning of those forces that, in periods of prosperity, cumulatively augment capital funds until the two irreconcilable correlatives of over-expanded industry and undistributed buying power snap sharply apart to let in the floods of misery? How does the sanity of Christian tradition propose to check those impulses whereby industrialists, ignoring the law of diminishing returns until it spells positive loss, will expand plants even in a period of declining profit-rate (or as Epstein's study shows, will expand even with a declining volume of sales, so strong is the profit-motive and the hope of a larger market)? What does our remote academic ethical science teach us, relevant to the "trend to bigness" which so obviously binds into one the separate fates of many economic units and spreads economic misfortune over wider areas, and which works so insistently today even though statistical evidence shows a very much higher rate of return on more moderately capitalized industrial units? Above all, what light does our inherited corpus of doctrine cast on the difficult question of how much governmental intervention in business is to be advocated without compromising the property rights of individuals?

I do not say that these questions are beyond the pale of Christian ethics. Emphatically they are not. But I do say that when simple-minded people talk about the pertinence of inherited Catholic thought to contemporary economic problems, without once showing how that thought is pertinent to those problems, without even manifesting any real understanding of those problems, and without having made any patient study of economic facts, they are simply wasting their readers' time and engendering in high-minded non-Catholics (I speak from personal knowledge) a healthy and justified contempt for the whole Catholic program of social readjustment.

The chief gaucherie of the simplicist camp is to advance platitudes as cure-alls for economic sickness. First place among these platitudes is

easily taken by the doctrine that the Church's wonderful salvific function for the economic order is to bring about a renewal of the Christian spirit that will operate automatically to adjust all ills. A beautiful thought. Like all platitudes it is, of course, true—more or less. It is the Church's function to bring about this spiritual renewal, or at least to strive to bring it about; and when it is come, it will make all things new—probably (I find it hard to speculate with any sense of realism on such an exalted and distant eventuality). But it is clearly not going to happen in our generation, nor for many generations to come. A leavening process is necessarily slow. Meanwhile the world shrugs its shoulders and sets about trying to fix a bad situation of today. A spiritual Golden Age of centuries hence is a poor remedy for current problems.

Is this the best the Church has to offer? While the mechanism that provides the necessities of life to mankind is abruptly and violently dislocated, we talk of a readjustment to come in the nebulous future from men's purified hearts. A depression with all its attendant misery may work itself out in the cruel and ineffective way in which major business crises adjust themselves; the millions who, by starvation wages or by complete unemployment with government relief, are deprived of inalienable human rights, may continue in that condition while business blithely expands; the thousands of children who, since the death of NRA, went back to factories and shops, may toil their stunted lives away in increasing numbers; the 3,000,000 families who in 1929 were compelled to live on what the Department of Agriculture appraised as a "restricted diet for emergency use," barely sufficient for physical subsistence, may go on so living, comforted now by an incalculably large increase in their ranks; in a country of wealth and potential productive power undreamed of in days before the Power Age, 11,500,000 families may, even in the Golden Days of 1929, rejoice in the blessings of prosperity which bring to them a family income below the level of bare subsistence; 18,000,000 or more people may exult in the divine institution of competitive capitalism which brings them a wretched pittance of public relief as their share in the national heritage of liberty and the pursuit of happiness.

What is to be done to remedy all this? In the first place, let us try to establish a line of demarcation between those things, in the economic order and in the actions of those who control that order, which are matters of moral obligation and those things which are merely matters of wise economic policy. For instance, is the establishment of some determined maximum-hour working-week obligatory on employers so long as an appreciably large number of employables are idle and indigent? Is it obligatory on the grounds of social justice to-

ward these idle workers who are deprived by unemployment of their theoretically inalienable human rights? Or on what grounds? Is the minimum wage, which I suppose we all advocate, to be interpreted as that minimum which is sufficient to enable a worker and his family to live on, or just above, the naked level of subsistence? Or that which, by broadening the base of consumers' demand, will expand industry to the point where every employable worker may find the opportunity to earn for himself and his loved ones the means to decent human living? Is the employment of child labor in industry fundamentally immoral, or is it just something which nice people wouldn't do but have a right to do if they believe in God, freedom and the Fourteenth Amendment? Is the right of labor to organize and demand tolerable wage-conditions an essential right, to be defended at all costs? Or may incommoded consumers protest publicly, with holy conscience, against the rapacity of strikers in, let us say, the building-service trades? Is it morally wrong, or just thoughtless, for a business executive during a period of deficit-operation to reduce wages and curtail employment without cutting into his own \$100,000 salary?

These are elementary instances, all connected with the rights of labor, on which Leo XIII has given explicit doctrine. A more imposing list of more pointed and difficult questions could be drawn up on such matters as financial control and corporate management—fields where papal guidance is at least obscure. If our answer is that Catholic ethics cannot furnish a definitive solution to these questions, we might as well withdraw the claim that Catholic moral teaching has any value in the economic order. It would be more frank and commendable to stop boasting of the Church's power for social rehabilitation, confess that the Church is unfit to cope with the problems of industrial society and has outlived its usefulness as an agency of social control.

In the second place, we should agree on at least the broad outlines of an economic policy. Even on most of those matters which fall outside the sphere of strict moral doctrine, we may expect among Catholics a larger measure of agreement than we find. If we know as much as we claim to know about the end and scope of human living, if our Christian tradition teaches us anything at all about the character of that ideal human society we hope to see realized, this knowledge of an end ought to shape and condition our advocacy of means. The broad lines of a progressive policy ought to suggest themselves as the consequence of our conception of human rights. We need not expect, nor should we desire, complete unanimity on details of economic policy. But if Catholic thought were clarified and crystallized even on so fundamental a question as the degree of govern-

ment interference in business that is desirable, America's foremost Catholic economist would not be denounced in Catholic periodicals as a Socialist because he espouses the spirit of much of the New Deal legislation.

In the third place, we must acquire a truer viewpoint as regards the two papal encyclicals. Two mistakes are to be avoided. One is that blandly indifferent attitude assumed by many Catholics who write on economic subjects—a thing incredible if it were not so evident. It seems hardly possible, yet it happens, that educated Catholics speak in one breath of the admirable centrality of "Quadragesimo Anno" in economic thought; and in the next breath display an apparent ignorance of the fact that Pius has emphatically asserted the necessity of state interference to "curb strongly and rule prudently" the "vehement power" of free competition, or that he has advocated more extended economic internationalism and reciprocal agreements, or that he considers it necessary for the "sound establishment of the economic and social organism" that there be achieved a parity of industrial and agricultural prices, that he condemns as socially inequitable the status of "hired rural laborers whose condition is depressed in the extreme" (our sharecroppers, or isn't their condition extreme enough yet?), and that he has so insistently advocated the formation of cooperative vocational groups. Do these words of the Pope mean anything? Or may we profess allegiance simultaneously to "Quadragesimo Anno" and to the charter of the Liberty League? . . . The second mistake is a fetishistic worship of the literal text of the encyclicals. Clearly many recommendations of the Popes must be adapted to fit the economic and juridical skeleton of the particular nation where they are to be applied. Clearly, also, some few points in Leo's encyclical (written forty-five years ago—and the world does move!) are predicated on the assumption of an industrial setup that is already largely outmoded. Pius himself recognizes this.

In the fourth place, it would pay us to become more aware that not all our basic assumptions are universally received. A conspicuous instance is found with regard to the minimum wage. If our contentions have any validity, they are necessarily built on the assumption that wage-scales are determined in line with some form of the subsistence theory of wages, modified by the "bargaining" theory. Actually wages are determined in line with the marginal productivity theory, with some influence from bargaining—as anyone would know who ever post-analyzed the chats on economics he had had with his waitress.

In the fifth place, let us have more facts, fewer facile generalizations.

In the sixth place, why not discard most of the denunciations of avarice and greed in the Cap-

tains of Industry as being the chief cause of economic disorder? Such tirades are a favorite fol-de-rol with amateur economists. They are on the whole fruitless, not always justified, never constructive—and perhaps indicative of a paranoid mentality.

In "Rerum Novarum" Leo XIII says: "Perpetual conflict [between capital and labor] necessarily produces confusion and outrage. Now in preventing such strife as this and in making it impossible, the efficacy of Christianity is marvelous and manifold."

Upon which slightly vague pronouncement James Harvey Robinson comments: "One sees slight evidence in the account of contemporaneous labor disputes, that issues and adjustments turn often on the marvelous and manifold efficacy of Christianity."

We may not agree with Dr. Robinson's sweeping negation of Catholic influence in the economic sphere (though I, for one, do agree, with but trivial reservations). We may not consider his argument from fact a particularly relevant criticism of Leo's enunciation of high theory (as it is not). But we cannot escape the realization that he voices a prevalent secular attitude; an attitude of mingled scorn and pity toward Catholic assertions of competence to solve social and economic problems. This attitude will continue to be strengthened and justified, so long as Catholics advance banalities, generalizations and highly simplistic solutions, rather than realistic analyses. It is high time to cancel this pretentious smugness; to cultivate an approach that will not disdain to be humble, objective, scientific, concretely constructive. The skeleton of an essentially sane Christian tradition we already have, to give strength and coherence to that which we shall build around it. It is time now to do the building.

Fortitude

The way of fortitude is set
In darkness on a stony slope,
And lonely, since few friends are met
When one is traveling out of hope;
And all the bitter steep is bare
Of fruit or grass to give him ease:
His own blood is his only fare
Who climbs that Hill-of-Hands-and-Knees.

But after, in an upland place
Of long, lush grasses in the light,
He will remember a dark grace
On valleys in the starry night,
And fruits his heart had fed upon,
And a sweet slope his feet had found, . . .
Yet be as loth to speak as one
But lately come from holy ground.

DAVID MORTON.

THE MOST NEGLECTED PEOPLE

By H. H. McCLELLAN

TODAY there are some 500,000 people held behind locked doors and barred windows in some 400 state, government and private institutions for the insane in the United States. They have been denied their privilege of citizenship; denied the common necessities of life; denied adequate medical and nursing attention; given some dope (politely called sedation) or placed in a dungeon cell if they make a disturbance; made to listen to the ravings of other disturbed patients because of the overcrowded conditions; forgotten sooner or later by their immediate relatives (who are too saddened when they visit them) and doomed, in two cases out of three, to spend the rest of their life in this mad house before merciful death closes the scene. And in twenty-seven of our states, if the patients do recover, they must be sterilized before they can return to their homes and their loved ones. This is the word picture of the insane of today in enlightened America—our own United States—so you now know why I have called these poor unfortunates "The Most Neglected People."

Your most logical question is, "Why this state of affairs?" I will attempt to explain it briefly.

History tells us that prior to the Christian Era the insane were looked upon as being especially blessed by the pagan gods. From the beginning of the Christian Era down to 1795 it was popularly thought that the insane were possessed with devils, had lost their souls, and that good Christian people should have nothing to do with them—in fact, it was permissible to put them to death. Some 250,000 were so executed. The Salem Witchcraft scandal of our earlier colonial days, for example, was but a reflection of the prevalent thought on the continent of Europe. Due to the work of Dr. Philip Pinel of France and William Tuke of England, the devil theory was abandoned because they proved that the insane are just like you and me, only more so. From 1795 to the present day, we have thought of the insane as having a poor family tree, that their condition was inherited and consequently incurable; hence we have not given them any treatment worthy of the name, we have locked them up in state, government and private institutions filled to overflowing, and, for want of something better to do, have thought that sterilization might be the answer.

In other words, the heredity theory has been responsible for the whole inhumane picture as we see it today, and this sad condition will continue as long as we adhere to the heredity theory as the cause of the abnormal mental state.

Now just a few words of necessary digression about this heredity theory that has stymied constructive thought. In the first place, a comparison of the family trees of the insane with the sane shows that they are just alike. Second, if we go back far enough in any of our family trees we will find a king on one end and a horse-thief on the other. Third, no disease heretofore has been known to be inherited; else we would all have it or it would have terminated our species. Fourth, many diseases have heretofore been thought to be inherited but as medical knowledge has increased we have learned that the heredity belief was false. Fifth, the heredity theory as a cause of disease goes contrary to an old accepted biological law which states that the citadel of the germ cell is impervious to attack. Consequently it must be a fact that we have been all wrong in imagining that mental diseases were due to heredity; and all types of prevention or lack of treatment based upon such false presumption, such as sterilization and custodial asylum treatment, must likewise be false.

Insanity is a delirium. It is an acquired delirium. It may occur at any period of life. It is usually caused by some infection or auto-intoxication of the body which in turn interferes with the normal workings of the outer layer of the brain (cortex). It is a preventable and generally curable condition.

The symptoms or signs of a beginning insanity or delirium are quite variable: in fact, no two patients act exactly alike. At first there may be only a very slight deviation from the normal; then as time goes on, this variation may become more marked, or it may seem to clear up only to become more pronounced later. It is almost always very slow in its onset and practically never occurs spontaneously. The relatives of a patient usually recall incidents in the life of the patient many months or even years before the condition becomes marked and recognized as a distinctly abnormal state.

Some of these more common early symptoms are headache, insomnia, sense of pressure in the head or pain in the back of the neck, irritability, inability to concentrate as well as formerly, certain memory difficulties, emotional instability such as crying or laughing more than the occasion warrants, either excessive exuberance or excessive depression, changes in the usual habits in most any or all spheres. The patient may, after showing some of these symptoms, show faulty ideation or reasoning, defects in judgment or impairment in the power of decision. Hallucinations may be

present involving any or all of the special senses such as sight, hearing, smell, taste or feeling. These hallucinations, when present, are invariably followed by delusions which may be of grandeur or persecution. The patient gradually advances to that mental state where the true definition of insanity is applicable—an inability to adjust himself to his environment. Some mentally sick or delirious patients have many hallucinations and delusions while others seem to have but few, but seem to be unable to take on new information like normal people. Very seldom, if ever, do patients who are delusional have only one delusion and remain sane in every other field of thought, although there are cases in which this may seem to be true to those unaccustomed to the mentally sick. A careful examination by a psychiatrist will usually develop the fact that the seeming one-delusion patient has many, many others related to his main obsession.

Such is a very brief description of the usual mental changes occurring in a mentally sick or delirious patient.

Now, after members of the family have come to the conclusion that the patient is not mentally well—usually only after many arguments in which they have unsuccessfully tried to show the patient the truth in the matter—what is the next thing to do? By all means consult the family physician and tell him of the situation. The successful treatment of any mentally sick patient is primarily a medical matter and not a psychological one.

The first thing the family physician will advise will be to bring the patient under control: that means that someone, preferably trained in this type of nursing care, should be with the patient day and night to prevent him from doing harm to himself or others while in the delirious state. This is best effected away from the home of the patient but not in an institution. The second step in the treatment of this delirium or insanity is that of a complete physical examination to learn the source of the infection or autointoxication. This may be found in one or more of the usual forty-nine places such as teeth, tonsils, sinuses, colon, etc. After learning where the most likely sources of infection or autointoxication are located, the logical move is to help nature to get rid of them as rapidly as possible. If two or more sources are suspected, then treatment of all of them simultaneously is advisable, for delay in such treatment means a continuation of the delirium, and the longer the delirium the less chance of ultimate recovery.

The next step in the treatment will be the relief of the immediate cause of the delirium—the abnormally increased amount of cerebrospinal fluid, which is located within the skull and spinal column. The normal amount of this fluid is five and a half ounces (a medium-sized water glass full)

but in these delirious or mentally sick cases it may be increased to two to three times that amount. As the fluid gradually increases in amount, being in a non-elastic container (the skull) the brain is squeezed to occupy a much smaller space than normal and this in turn interferes with the normal blood supply to the brain, and this is the immediate cause of the delirium or mental sickness. There are several ways of reducing the amount of this fluid, and when this is accomplished the blood supply to the brain becomes normal and the delirium or mental sickness begins to clear up to normal.

The average period of time required for this intensive physical treatment of the mentally sick is ninety days and the results show that 85 percent of the cases so treated recover. In other words, through treating the mentally sick as physically sick people and giving them the treatment which their condition demands, five out of six will recover as compared with one out of three under present-day inhumane asylum methods.

The treatment of the insane in state, government and most private asylums is the darkest disgrace in the history of hospital management in the United States. The added disgrace and insult of state laws which permit of sterilization of these sick people is the crowning pinnacle of their stupendous ignorance of the problem and it is only through the saving grace of the teachings of theistic philosophy that light of a constructive nature has been thrown on this problem.

It is hoped that this article may be read by some who will be in a position to see and appreciate the condition of the mentally sick and take up the fight in their behalf, before some misguided, uninformed, psychological eugenicist succeeds in having all of them sterilized under the mistaken theory that the disease is inherited.

Until we begin to look upon insanity as a disease instead of a disgrace; until we give every mentally sick patient the benefit of a complete physical examination, appropriate medical attention and good wholesome nursing care; until we stop taking away their civil rights through probation before they have had the benefit of adequate treatment; until we stop thinking in terms of human sterilization, I maintain that the insane must continue to be known as "The Most Neglected People."

It is a very personal problem. The insane of today were the sane of yesterday: 125,000 people become mentally sick annually in the United States; the rapid accumulation of such cases is costing our taxpayers about \$1,000,000 daily. Will you and I help in filling the quota of the insane of tomorrow? None of us has any assurance it may not come to our doorstep. Therefore will it not be wise to help provide a better chance of recovery than that to be had at present in state, government and most private asylums?

Seven Days' Survey

The Church.—In receiving 600 Italian members of the Third Order of St. Francis, His Holiness Pope Pius XI called upon the entire world to join in a crusade of prayer in the present "troubled and threatening hour," especially for Spain "where brothers kill brothers and so many massacres are being committed, accompanied by sacrileges that are wiping out everything sacred and human." * * * Very Reverend John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference and former editor of the *Catholic World*, has been elevated to the rank of Domestic Prelate with the title of Right Reverend Monsignor. Dr. Burke is said to be the first American religious so honored by the Holy Father. * * * Registered priests in all Mexico have been reduced to 575 and not all of these are permitted to function as parish priests. The Committee of Bishops on the Mexican Seminary appointed at the last general meeting of the bishops of the United States has designated September 20 as Mexican Seminary Sunday and recommended official diocesan collections for the seminary on that day. * * * In response to the appeal of Reverend Odilon Chevrier, first Oblate of Mary Immaculate missionary in Basutoland, South Africa, two French-Canadian physicians have offered their services to the Vicar Apostolic of the Basutoland missions. * * * The "Pharmacy of the Little Brothers" conducted by Franciscans at Dubrovnik, Yugoslavia, which was visited recently by King Edward VIII of England, was founded in 1315 and is believed to be the oldest drug-store in the world. * * * Reverend R. A. McGowan, assistant director of the Social Action Department of the National Catholic Welfare Conference, was quoted recently in the daily press ascribing class struggle in this country to treatment of labor "like any piece of merchandise" rather than to recent efforts to eradicate social injustices. He upbraided Catholics who use religion "to protect themselves against the clearly just demands of their employees." * * * Boys Town, Nebraska, founded by Reverend Edward J. Flanagan, has trained nearly 4,000 homeless and friendless boys, one half of them Catholics, to be good American citizens with a fair chance in life. Today their self-governing community of boys under sixteen works a 360-acre farm, a number of vocational shops and prints a monthly magazine with a circulation of 110,000 copies.

The Nation.—President Roosevelt returned from the West and gave a fireside radio chat about his "journey of husbandry." He promised to the drought sufferers "the same protecting arm which has shielded and raised up the industrial workers of the country." * * * Governor Landon gave a Labor Day address to the American Legion, asserting its members now have three important duties: of tolerance, of citizenship and of preserving peace. He deplored the split between the industrial and craft wings of labor and counseled labor to regain its unity in order to "struggle for higher living standards." "The

prodding by labor unions in the past has frequently awakened apathetic management to the need of improving conditions." * * * One of the three committees examining the administrative structure of the federal government was suddenly heard from last week. The *New York Times* predicted that President Roosevelt will bring into the campaign the findings of the President's Committee on Administrative Management. These are likely to call for the most far-reaching reorganization attempted in recent years, including, perhaps, changes way up to the Cabinet. The *Times* report indicated that *ad hoc* groupments are to be recommended, that bureaus and sections are to be ruthlessly consolidated and rationalized, and that the structure is to be worked in together with a stricter and broader civil service. New laws would be necessary for any important changes, and the President is apparently planning to use the election as a referendum on the subject. * * * The ten unions of the C.I.O. were read out of the A. F. of L. on September 5. C.I.O. members continue to insist they are not "a rival federation," but that their discharge is thoroughly unwise and illegal. The next step in the division of labor is probably a purge of the city central labor bodies and state federations which would eject members affiliated with C.I.O. unions. * * * The use of Quoddy Village, built to house workers on the Passamaquoddy tidal power project which was turned down by the last Congress, has been assigned to the National Youth Administration. This is looked upon as a temporary arrangement, the army engineers still maintaining the place and keeping ready to recommence the power project. The tentative plans of the N.Y.A. "are to carry on an N.Y.A. work project including prefabrication of materials to be used by youth programs throughout the country. Emphasis will be placed on vocational and skilled training through the use of shop and other facilities available."

The Wide World.—The major operation of the week in Spain's bloody civil war was a successful attack on Irun by insurgent forces. Bringing up heavy artillery and using it with efficiency, the attackers soon drove Loyalist forces from seemingly impregnable strongholds and later dislodged machine-gun nests from Irun houses. Most of the city was set on fire by retreating Leftists. Refugees poured into France, and hastily constructed camps were erected to shelter them. From Irun General Mola turned toward San Sebastian, where Basque Nationalists and Radicals were said to be at odds. The Nationalists were reported anxious to surrender and thus forestall destruction of their city. Madrid reported government successes in the neighborhood of Madrid. It was asserted in particular that Loyalist troops had won an important victory at Talavera; but subsequent dispatches spoke of a successful insurgent counter-attack. The new Cabinet, headed by Largo Caballero, included two Communists, but an-

nounced to the world at large that there was no possibility that Communists would dominate Spain. * * * Tension continued in France. Faced with the danger of attack by a reconstructed German army, the government adopted a rearmament program calling for an expenditure of 4,200,000,000 francs during 1937. A similar amount will have to be expended during three further years. This bill for national safety met with no resistance, but it seemed impossible that devaluation could be postponed much longer. Premier Léon Blum expressed the hope that some relief might come as the result of disarmament resolutions passed at the coming "Locarno Conference." The new military program calls for additional fortification of the "Maginot line" along the nation's east boundaries, provides for additional mechanized fighting units, and outlines the development of a very considerably larger air force. Meanwhile Communists insisted that France must aid the Spanish government. M. Blum repudiated the demands and emphasized French leadership in upholding neutrality. Strikes were organized as demonstrations against the government's hands-off policy. * * * In Germany there was further evidence of conflict between Jewish, Catholic and Protestant groups and the government. The Bavarian bishops issued a vigorous pastoral letter protesting against the campaign designed to remove religious from educational positions. A dispatch to the *New York Times* indicated that Jews would be compelled to deposit an amount equal to 25 percent of their wealth with the government on the assumption that they would pay this sum anyhow as an "escape tax" when emigrating from Germany. Various acts of reprisal against Confessional clergymen were reported. * * * Paris reported that a treaty had been drawn up assuring Syria of independence in 1939. Strife in Palestine continued. It was stated that regular British troops would be sent to restore and maintain order.

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Power Conference.—The third World Power Conference and the second Congress on Large Dams opened their joint session, September 7, in Washington. Canada, Mexico and the Argentine Republic together with the United States are hosts. The conference will take up not only the technical problems of coal, oil and water power, but also "the fundamental and, in many respects, more important problems of the relations of power resources, their development and use to the social and economic interests of the nation." At the various meetings the individual delegates, other than speakers (there are 3,000 from over 50 countries), may only occupy the floor for from three to five minutes, but long papers are being handed in which will all be published in English, French, Spanish and German. Secretary of State Hull was the first important speaker, and he deplored the warlike uses to which the ability of the delegates can be put, giving a blunt warning of the peril of present "dangerous ambitions." There was a clear division in all the discussion of national power economy between those who support the private development of power resources and those who believe some sort of public organization is advantageous.

An exhibit prepared for the conference to demonstrate the enormous saving of labor and enhancement of the standard of living which has received great attention is the electric farm operating near Washington in Virginia. Electricity runs the silage machinery, the dairy plant, tool shop, incubators and brooders; milks the cows, hoists the hay, lights the barns and home, kills flies and controls insect and plant diseases, and in addition performs all the household chores that are more familiar. The delegates visited the Smithsonian Institution to watch Dr. Charles G. Abbot demonstrate his solar heat engine. After the formal conference has ended, foreign visitors are expected to go on one or more of several tours which have been arranged to show them some of the more important power projects of this country, such as TVA and Boulder Dam.

Scholars' Views.—Predictions of increasing state intervention in private enterprise, the warning that nationalism caused rivalries that brought on wars and a plea for "a powerful revival of the medieval feeling for the universal, non-national and non-racial character of truth," were made by eminent scholars at the Harvard Tercentenary Conference. In a paper advocating a national social planning board for this country, Dr. Wesley Clair Mitchell, professor of economics at Columbia University, found that the indications were that "in the long run men will try increasingly to use the power and resources of their governments to solve their economic problems even in those nations that escape social revolutions." Dr. Douglas Berry Copland, professor of commerce at the University of Melbourne and a leader of a group of economists who framed an economic program for Australia, said, "Nothing is more striking in the modern world than the contrast between the entrepreneur's devotion to the material benefits of scientific progress and his distrust of improved methods of social administration. . . . Yet it is clear that the entrepreneur cannot himself utilize the rapidly improving technique science holds out for him unless the State provides the administrative machinery through which social organization can be adjusted to improved processes of production." Dr. William Emmanuel Rappard, professor of public finance at the University of Geneva, citing the spirit of nationalism as "the main cause of war today," called attention "to the striking dual parallelism of peace and free trade on the one hand, and of war and economic nationalism on the other, which past centuries reveal." Professor Etienne Gilson of the University of Paris, in his plea for the recognition of "non-racial truth," challenged the world's universities, scientists, artists and philosophers to teach that "there is a spiritual order of realities whose absolute right it is to judge even the State, and eventually to free us from its oppression."

Sources of Catholic Information.—Present confused conditions abroad make it both necessary to secure reliable information about events affecting Catholic life and difficult to know where to turn. There is in particular a dearth of news about Spain, the best analyses we have seen being published by Spanish Catholic writers in Austrian and Swiss journals. The situation in Germany is

dealt with efficiently by three agencies of somewhat different attitudes. The first is *Der Deutsche Weg*, a weekly newspaper issued at Oldenzahl, Holland. It avoids politics and gives a clear though critical interpretation of happenings that affect religious life. The second is *Deutsche Briefe*, a mimeographed correspondence published at Lucerne, Switzerland. This is more combative but often very interesting. The third is a genuinely excellent news service edited at Breda, Holland, and entitled *Apostolat der Presse*. It has access to very reliable sources of information and also publishes some news about countries other than Germany. For information concerning these very critical days in France, we recommend especially the weeklies, *Sept* and *La Vie Catholique*. A subscription to one of the Catholic reviews, either *Etudes* or *Esprit*, will likewise help. In Austria, *Der christliche Ständestaat* and *Schönere Zukunft* represent two utterly different points of view, but an accurate impression of what is happening in Austria is currently most difficult to get. Fortunately English Catholic journalism is improving noticeably. The new *Tablet* is a most valuable publication, and we commend also as a source of information the *Catholic Herald*. Editorials in *Blackfriars* and the *Month* are always worth reading.

Non-Catholic Religious Activities.—At the second national Conference of Methodist Youth held at Berea, Kentucky, and attended by 800 young people from all parts of the country, the National Council decided to remain with the Methodist Board of Education. Talk of secession was halted by assurances from the Board that it would support the Methodist Youth program of social action. The conference adopted suggestion that would give the young people more voice in the programs built for them. * * * Editors and managers of Lutheran publications will convene at Omaha, Nebraska, September 23-25, as guests of the United Danish Lutheran Publishing House. Lutheran unity and the extent to which Communism and Fascism should be discussed in Lutheran periodicals are among the chief topics of the conference. * * * In calling a meeting on the problem of German refugees sponsored by the American Christian Committee for German Refugees at the Riverside Church in New York, October 6, Dr. Harry Emerson Fosdick estimated that between 14,000 and 20,000 German Christians have already been driven into exile. * * * Clifford P. Morehouse, editor of the *Living Church*, Anglican publication of Milwaukee, Wisconsin, presented a four-point program for a united religious front of Catholics, Protestants, Jews and other men of good-will at the Midwest Institute of Human Relations at Appleton, Wisconsin, September 3. The planks were: "Root intolerance out of our national life; break down the war complex; destroy the idolatry of the State; build a religious social order."

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London Arms Conference.—While Spain's civil war showed signs of spreading on the European continent, delegates of twenty-three nations met in London to seek what means they could to safeguard neutrality. This

meeting of ambassadors and *chargés d'affaires* of countries which have agreed not to ship their war materials to either side in Spain, will try first of all to determine how effectively these agreements are being carried out. Portugal, which is the principal source of supplies for the rebels, continued at the time of this writing to refuse to participate in the embargo or in the meeting. It presented one of the most serious problems to be faced, especially in view of the pressure on Premier Léon Blum by the Leftist sympathizers in France for aid to the Leftist government in Spain. The meeting marks the first time since the disarmament conference of 1933, from which Germany withdrew, that there has been a formal gathering of representatives of the three great dictatorships of Germany, Italy and Russia and of the two surviving great European democracies, England and France, around the same table to discuss ways for keeping peace. No matter how strongly they may feel inclined to one side or the other in Spain, these countries, it is believed, earnestly wish to prevent the huge, general conflict which they feel to be imminent. Prince Otto von Bismarck is representing Chancellor Hitler, and Russia's *chargé d'affaires* in London, Samuel Cahan, is representing Stalin. The British government is reported to be hoping that the meeting will pave the way for another later in the year for the planning of more general cooperative efforts for the preservation of peace.

Farm Developments.—The Federal Crop Reporting Board of the Department of Agriculture reported September 8 that since August 1 prospects for the nation's cotton crop had fallen 1,360,000 bales to 11,121,000 bales, compared with a five-year average (1928-1932) of 14,667,000 bales. The drought was blamed for the reduction, although California, Louisiana, Mississippi, New Mexico and Tennessee expect larger crops than last year. The Cotton Exchange seemed only mildly affected by the announcement of a possible shortage, raising the price of cotton 51 to 63 points, well below the 250-point maximum fluctuation permitted for one day's transactions. Reports from Memphis indicated that for the moment cotton pickers were so scarce that despite the highest wages since 1929 there was still a shortage of hands. A Commerce Department statement on Bureau of Standards experiments reported the successful production of a hard, dense board which resembles grainless wood from cornstalks. On September 7, Mr. Roosevelt authorized the inauguration of a drought survey including aerial mapping, plotting, mapping soil conditions, and types of land use. A report issuing from Chicago, September 6, indicated that the United States corn crop this year would be the smallest in fifty-five years. Prices for hogs, sheep and cattle continued to rise in the Chicago market. The Bureau of Agricultural Economics reported, September 8, that in the past six years farm taxes had been cut by 36 percent, although today they are still three times the 1900 level. It was estimated that the average tax last year was \$.37 per acre in comparison with \$.58 an acre in 1929. Highest rates were found in the New England, Middle Atlantic and East North Central States with lowest taxes in the Mountain, West South Central and South Atlantic States.

The Play and Screen

Spring Dance

PHILIP BARRY has long been one of our most promising playwrights. His plays have nearly all possessed qualities which are rare in the native theatre. They have had taste and a feeling for the more subtle relations between human beings; his dialog has often had real distinction and intellectual savor; he has taken his art seriously. While not perhaps a master-craftsman, he has often shown a keen sense for situation and an ability to carry that situation out swiftly and incisively. Some of his lighter plays, notably "Holiday" and "Paris Bound," have won both critical and popular suffrage; others like "White Wings" and "In a Garden" have had a whimsical charm which pleased a smaller audience; and others like "Tomorrow and Tomorrow" have despite a certain theatrical effectiveness been too confused ethically to please the judicious. But all these works of his early and middle period have distinctly shown promise. Therefore we have looked forward to the day when Mr. Barry will produce a work of really outstanding quality—but, alas, so far we have looked in vain. And particularly discouraging have been his two latest plays, last season's "Bright Star" and the play which opened the present theatrical year, "Spring Dance."

To be fair with Mr. Barry, "Spring Dance" is not altogether his. It was adapted from a play by Eleanor Golden and Eloise Barragon, but where the original play and Mr. Barry's differ it might be difficult even to guess, as the final result is a pretty thin play indeed. The theme is simple; the old tale of the pursuit of a youth by a girl, and his capture despite his efforts to escape. The girl is a student in a woman's college, and in her efforts she is aided and abetted by her girl friends. Now a Shaw might make such a threadbare theme amusing, even vital, but Mr. Barry utterly fails. The play is almost entirely dialog, and while there are a few bright quips, most of it is tautological, and a good deal of it precious and arty. Girls and boys of twenty-one don't continually quote poetry and the sayings of classic authors, but this is what they are forever doing in Mr. Barry's play. As for action, there is almost none.

A play about adolescents—and American college boys and girls, at least those in "Spring Dance," are that or nothing—can be made interesting only by being interpreted from the point of view of a mature man or woman, or by making the action so fast and hilariously funny that the intelligence is disarmed. An example of the first method is "Young Woodley"; of the second, "She Loves Me Not." But Mr. Barry has put a singularly frivolous and superficial lot of youths and maidens into a completely frivolous and superficial story. The girls all seemed alike, and most of them talked alike, and the same goes for the youths, with the sole exception of the hero's friend. This made their doings difficult to follow. And as both the theme and the dialog seemed as adolescent as the characters, the evening wasn't an exciting one. As for the acting, Louise Platt as the girl showed talent, but must

learn how to speak more clearly, and perhaps less affectingly; Mary Logan showed real vitality, Martha Hodge was good as another girl, and Jose Ferrer made the most of the one really definite character in the play.

The real interest of the evening, however, lay in the question—what is the matter with Philip Barry? Why is so fine a talent gradually drying up? The key to the mystery lies in Mr. Barry's dialog. Year by year it is becoming more "literary," farther divorced from life. It isn't that Mr. Barry writes only about people with money, but that he has let their money get into his eyes and under his feet, and that those feet are no longer on the good red earth. An artist, like Anteus, must, in order to renew his strength, let his feet rest from time to time upon the earth. He must draw from it into his body and spirit its sap and its vitality. If he does not, life soon becomes shut out and the artist lives in a sort of spiritual hot-house. His characters, as he no longer really feels them, become abstractions, and when, as in a story of adolescence, there is nothing intellectual about these abstractions, they are peculiarly vapid. Philip Barry needs to renew his acquaintance with real men and women. He needs to enter into their lives and suffer with them. Perhaps he has succeeded too quickly, perhaps life has been too easy with him. But whatever the reason he needs hardening of his spiritual muscles to avert a hardening of his artistic arteries. (At the Empire Theatre.)

GRENVILLE VERNON.

The Gorgeous Hussy

MANY fine qualities flavor "The Gorgeous Hussy," a vivid play of human life that skilfully blends dramatic and romantic American fact with fiction, derived from Samuel Hopkins Adams's engrossing story of the taproom barmaid and innkeeper's daughter who rose to power in the White House during the régime of "Old Hickory" Andrew Jackson, from 1829 to 1837, through her impudence, beauty, charm and ambition. And if the Peggy O'Neale of Joan Crawford's is somewhat more circumspect than the more frank histories of her time portray her, she still is enough of Peggy who was familiar to old Washington to share deserving plaudits with the friendly old Andrew Jackson of Lionel Barrymore's.

The wagging tongues of the spew-cats among Washington's ladies were frequently upon Peggy O'Neale like a wolf-pack, envious to the last. She also had her enemies among Washington's men folk. But they were political, and for the most part enemies of Mr. Jackson's presidential aspiration and subsequent policies in office. Defying her antagonists, however, Miss O'Neale stayed on until her work for the President was done, sacrificing even her love for the proud, brooding young Virginia naval officer, John Randolph. Then, married to Senator Eaton, the President's selection, she sailed away to the foreign ministership which "Old Hickory" had created expressly for the purpose.

There is evidence everywhere of authenticity of reproduction, and it is well-rounded entertainment by an excellent cast.

JAMES P. CUNNINGHAM.

Communications

MURDER IN MADRID

Philadelphia, Pa.

TO the Editor: The issue of August 28 of your esteemed weekly contains a rather startling editorial. It is a matter of common knowledge, of course, that civil governments, even when Catholic, were oftentimes at great odds with the ecclesiastical authority. This was the case in various European countries. They persecuted the Church, for example, in England, and hanged its clergy in order to substitute one religion for another.

But there is a far cry from such a political status to the one existing in the Spanish peninsula today. The lessons of history are clear for many things, but up to the present day they afford no instance of a national government openly professing its intention of completely annihilating all religion, subverting the Ten Commandments and substituting rank atheism and an abhorrent morality, and at the same time making a mockery of everything that mankind has always held sacred. This is exactly what the present government in Spain is doing.

There is discernible to me, faintly at least, and in a measure, an effort to cover by this editorial the unspeakable outrages and sacrileges on persons and holy places in Spain and laying the blame for them at the threshold of an anti-clerical and anti-monarchical feeling. That there was and still is such feeling engendered by long abuse and neglect of the peoples' rights on the part of the clergy and the ruling power, and that such feeling gradually inflamed the minds of the miners and the workers, is admitted. Still, the propaganda of the Russian Communists preceded the downfall of the monarchy by at least a dozen years. Even though THE COMMONWEAL admits a partial parallel between Russian and Spanish Communism, it holds that in the one as well as the other the first cause is the feeling against the clergy and the monarchy. Hence, the editorial goes on to say, the position of the Church will be just as difficult whether the Communists or the "Rebels" gain the victory. Is this true?

From reliable reports it seems clear that the writer wrongfully presumes or is convinced that the Fascist government, with all its concomitant evils, will supplant the present Communist régime, in the event of a "Rebel" victory. General Franco recently made the announcement that social justice, now suppressed, will be reestablished under the new government. This justice will reign over religion and the Church, as well as over the property owners and the proletariat. Various factions exist, but they will have to submit to the demands of social order. If such order must start from the bottom, that is, from the farmers and the factories, it will be General Franco's business and purpose to make the "yeast work from the bottom of the dough." Will this take place? THE COMMONWEAL doubts it; but there is much greater probability that this will happen than that justice, religion and morality will be given any place under a Communist régime.

Hence, it is hard to understand how the editor of THE COMMONWEAL can fail to "see any reason for stridently

applauding the present Rebels." "The Rebels," writes W. T. Stuttart, correspondent for the New York *Herald-Tribune*, "want to save their country from the domination of Moscow and they regard the war as a fight to save Christianity." Is there any reason then for applauding? It is still harder to fathom how the editorial writer can be "almost impelled to believe that the sacred . . . freedom of the Church, infinitely surpassing all other freedom, could in the long run be better served if a new army of apostles walked through peril and tribulation, hounded by their triumphant enemies, expecting nothing but the glory of a wayside cross." The Church is bound to pass through tribulation. Its Founder promised that. But He never promised or wished His Church to be spread and to prosper or even conquer by being constantly hounded by triumphant enemies as she is in Russia and Spain today with nothing to her glory but the wayside cross.

The editorial of THE COMMONWEAL gives great comfort and assurance to the enemies of the Church by minimizing the evils of the present hostile government in Spain and by magnifying the anti-clericalism, as though it were the main or only cause of the conflict.

Very lately an editorial appeared in the daily Philadelphia *Record* applauding the present Spanish régime and wishing it more power. This editorial was challenged and roundly condemned from the pulpit by some of the local clergy. Shortly thereafter an article was published in the same paper, apparently in defense of its previous editorial and quoting the editorial of August 28 of THE COMMONWEAL (which it said was considered a liberal paper) as representing the attitude of the Catholics of the United States. At least the headlines seemed to convey this idea. The Philadelphia *Record* singled out the passages to which I am taking exceptions in this communication.

Mr. Editor, may I take the editorial in question as representing the mind of the Church?

REV. PHILIP H. BURKETT, S.J.

POETRY CONTEST

St. Columbans, Neb.

TO the Editor: May I have the privilege of announcing to your readers a poetry contest in which they may be interested? Last spring a reader of the *Far East*, a layman, presented us with the sum of \$100 as prize money for poems on the Blessed Virgin Mary. *America* had already announced its Marian-poetry contest, so with the approval of our benefactor we postponed ours.

The *Far East* awards will be \$75 for the best poem on Our Lady, Queen of Apostles, and \$25 for the second best. The poems may be on any of Mary's manifold relations with the redemptive mission of her Divine Son and with the missionary life of the Church. Anybody may compete. Poems may be of any length and in any verse form. They should be addressed to The Far East Poetry Contest, St. Columban's Foreign Mission Society, St. Columbans, Nebraska. The closing date will be the feast of the Immaculate Conception, December 8, 1936.

REV. PATRICK O'CONNOR,
Editor, *The Far East*.

Books

A Résumé

The Cambridge Medieval History. New York: The Macmillan Company. Nine volumes. \$90.00.

PLANNED many years ago and since brought to completion under a group of devoted editors, "The Cambridge Medieval History" has been so warmly praised and so painstakingly dissected that there would seem to be no good reason why more than a passing notice should appear here. A detailed review is certainly out of the question: were there room for one, it would have to be written by a group of first-rate specialists to be of any value. I have no doubt that there are errors in these volumes. Some interesting funds of information recently unearthed have in all probability not been drawn upon. Nor is the interpretation of any one of the countless dramatic moments which our race experienced between the days of Constantine and the rise of Luther a task which even Cambridge can always meet triumphantly. The universal dubiousness of history is, in short, a fact more certain than any taught by the sciences.

Nevertheless these are books of such general excellence that it is difficult to see how a student of western civilization could be happy without them. In the first place, they are very well edited, indeed. The Cambridge plan called for a symposium by a number of authorities belonging to many nations. Anyone who has ever edited anything understands how hard it is to create a semblance of unity; and those experienced in the consultation of historical works realize only too well that group treatment of a vast theme usually leads to something a little worse than chaos. The Cambridge editors managed astonishingly well. Often they had to master very special problems. In the earlier volumes, the collaboration of German scholars could be relied upon. But the war interfered, making it necessary (for example) that the volume dealing with "Germany and the Western Empire" be written by French and English authorities. These and similar obstacles to success have certainly left traces behind, but the measure of triumph over them is genuinely remarkable.

Second, these are well-written books. It is naturally too much to expect that all the contributors should be masters of prose as judicious as that of Dr. Previté-Orton or as eloquent as that of Abbot Butler. But insistence upon good composition and lucid statement is ubiquitous. The average reader is not left to flounder hopelessly in a morass of statement and evidence through which not even the most glittering machete will help him. Translators, too, have done their work with discernment. Nobody has been induced to scintillate, but clarity and urbanity are manifest.

Third, a sincere, almost heroic effort has been made to understand the period. That is about all one could reasonably expect. To evaluate historical occurrences is, wittingly or otherwise, to take sides in an everlasting cultural and religious debate. There are times when the authors of essays on particularly controverted subjects openly betray a measure of bias. Nor is it possible, for

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instance, that Professor Tilley's account of the Renaissance should reflect somebody else's theory of what the Renaissance actually was. Even so it seems to me that the editors made a substantial effort to balance inevitable prejudices and to emphasize the importance of factualness. To forbid the historian to possess either conviction or opinion would be to hobble him most inhumanely. I believe that on the whole the Cambridge history has sinned as infrequently against the light as any treatise of the kind ever compiled.

These are substantial qualities, but there are others to which attention might profitably be directed. One of these is tact in the achievement of synthesis. A general history must endeavor, if it would be useful, to deduce conclusions from all the available monographs. The skill with which this has been managed in the Cambridge History is proved by the fact that some of its theses have already become pedagogical commonplaces. One must never expect an historical generalization to retain a youthful charm; but if it is a healthy generalization, it is sure to keep its value as an approximation to the truth.

Having profited immensely by many, many sections of this magnificent work, which coordinates and blends so much that might otherwise remain the merest of hodgepodge, I feel sure that it would be hard to find a history more likely to remain lastingly useful to the inquiring young priest or layman. One must not expect too much of history. But one may also far too rashly attempt to do without it. To those willing to learn right measure here as well as elsewhere the Cambridge History will prove a respected and invaluable companion.

GEORGE N. SHUSTER.

Facts about the Laboratory

The Revolution in Physics, by Ernst Zimmer; translated by H. Stafford Hatfield, with an introduction by Max Planck. New York: Harcourt, Brace and Company. \$3.75.

THE progress in physics, both experimental and theoretical, within the last two decades has been extremely rapid, and striking at our knowledge of the fundamental structure of matter, has awakened a need of more popular books among a part of the educated public. Of such books there are two types. Those of Eddington and Jeans are written in a somewhat dashing style, almost like a mystery novel, very personal, containing a good deal of their author's own speculation, in physics, astronomy or philosophy. The present book represents the other extreme, an objective, quiet, thorough account of modern developments.

Zimmer follows the historical path starting with the views on matter and light accepted previous to the twentieth century. Then comes the first discovery of the quantum by Planck, its application to the explanation of the structure of atoms by Bohr in the transition period or "classical quantum theory." Then we find the modern viewpoint with its curious dualism of particle and wave, followed by a discussion of the latest experiments on transmutation of elements and artificial radio activity.

In all this, the presentation is correct. The book contains extensive material. The reviewer has the impression that occasionally, in an attempt at completeness, the author compresses too much and uses expressions and arguments too unfamiliar to the average reader. In the main, however, the author's explanations are clear and simple. Occasionally, he uses poetic or enthusiastic expressions which seem out of place.

The last chapter is on the whole a sane and interesting discussion of the philosophical consequences. He first discusses the positivistic viewpoint and, with Planck, shows its inconsistency. He then explains what is usually called critical realism, the conviction of the existence of an external world, the understanding of which is the aim of science. That many concepts are not so absolute as Kant believed, is next shown; it is the consensus of all scientists working in this field that most of the concepts abstracted from every-day experience are inapplicable to the happenings in the inside of the atom. Two citations may be appended:

"It is noteworthy that in spite of the very different epistemological positions of the positivist and the metaphysician, they agree perfectly as regards the conclusions to be drawn in respect to physics."

"Bohr . . . regards it as impossible to comprehend the phenomena of life by means of the concepts of classical physics."

The translation is good, the historical viewpoint expressed in the translator's preface somewhat one-sided.

KARL F. HERZFELD.

The Difficult Problem

Encyclopedia Sexualis, by Victor Robinson, in collaboration with more than a hundred contributing specialists. New York: Dingwall-Rock, Ltd. \$7.50.

THIS large octavo volume of more than 800 pages is a valuable reference book containing an immense amount of information which students of the subject have at times found it rather difficult to secure. Dr. Robinson is professor of the history of medicine in Temple University, and most of the better-known writers whose work touches on sex in any way have made contributions to the book. Thomas Hunt Morgan who received the Nobel Prize for his studies in heredity has an article. So also have Kyusaku Ogino, co-author with Dr. Knaus of the theory as to the human female conception period; Dr. Oswald Swinney Lowsley of the James Buchanan Brady Foundation of New York Hospital; Serge Voronoff, director of the Laboratory of Biology at the School of Higher Studies, Paris; and Westermarck, professor of sociology at the University of London, not to mention a number of others almost equally distinguished. Since sex subjects have taken on increasing social and academic import, a volume of this kind was needed.

Unfortunately some rather serious errors have been allowed to creep into the work that it would have been comparatively easy to avoid if only those who knew something about the subject had been consulted in the matter. At the very beginning of the book there is an article on

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absolution in which it is said that "absolution developed into an international industry controlled by the Church. Leo X ordered taxes on all crimes to be fixed as if they were articles of merchandise. He issued the first edition of 'Taxes of the Holy and Apostolic Chancery and Penitentiary' (Rome, 1514)."

Of course this is nonsense. It would remind one of an objection to the Church which Father Newman, afterwards Cardinal, had to meet in his lectures "On the Present Position of Catholics in England." A good English Protestant who had been in Belgium declared that he had seen a sin table with the prices for the forgiveness of sins tacked up on the door of St. Gudule's in Antwerp. An investigation proved that the list was the price of chairs and kneeling benches for various services in the church.

A distinguished theological authority consulted with regard to the supposed prices of absolution set by Leo X said that it was a question of scribes' fees and notaries' charges and had quite as little to do with any supposed forgiveness of sins as had the list of the prices of chairs and kneeling benches in St. Gudule's. Mistakes of this kind are unfortunate, and there is practically no excuse for them since the publication of controversial works in English, especially during this past generation, has clarified the situation and completely done away with the idea so long insisted on by Protestant writers of there being a regular scale of payments for the forgiveness of sins.

JAMES J. WALSH.

Good Art History

Venetian Painters, by Frank Jewett Mather. New York: Henry Holt and Company. \$5.00.

NO PREVIOUS volume in English does for the Venetian painters what Mr. Mather's accomplishes with a tact and urbanity and a sense of form worthy of the subject. The broad historical outline is firmly presented, the individual critiques are judicious, and the interwoven comment is both illuminating and to the point. One may say by way of criticism, that it is too bad all such books issued in the United States are printed on heavy plate paper which, though adequate for illustration purposes, necessitate a heavy looking printed page and all but break the reader's arm.

CONTRIBUTORS

ALBERT A. RICHARDS is secretary of a Virginia Chamber of Commerce.

THOMAS CALDECOT CHUBB is the author of "The Life of Giovanni Boccaccio," "Ships and Lovers" and a second volume of verse to be published in October, entitled "Cliff Pace and Other Poems."

JOHN A. LOFTUS is a new contributor to THE COMMONWEAL.

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JAMES J. WALSH, M.D., writer and lecturer, is the author of many books, among them "Makers of Modern Medicine" and "History of Medicine in New York."